Parenting Model and the Effects Toward Children's Akhlaq:
An Ethnographic Study of Coastal Community in Padang West Sumatera

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Abstract

This study aims to identify how the parenting style of parents in instilling morality in children among the people on the coast. This study uses a qualitative method with an ethnographic approach, data sources were taken to eight informants consisting of five female parents (mother), and three parents (male) through in-depth interviews selected using purposive sampling technique. All interview results were then analyzed using Miles and Huberman's qualitative analysis technique with four steps of analysis (data collection, data reduction, presentation and conclusion). Overall, the research findings found that, there are three forms of parenting carried out by coastal community parents in educating children's morals in their daily lives. The three patterns are first; authoritarian parenting, second; democratic, third; permissive. The results of this study can be used as initial data for future research in examining different issues related to this problem and other issues relevant to this context.

INTRODUCTION

Indonesia is a plural country with very diverse population characteristics and diverse communities ranging from urban communities, rural communities, farming communities and coastal communities (Fajrie, n.d.; Xiao et al., 2022). Each of these communities certainly has a system of applicable social values, including in applying upbringing and instilling good morals in children, one of which is in coastal communities (Lee et al., 2019; Williams-Ceci et al., 2021).

According to the Islamic concept, parenting is the responsibility of both parents (Anisah, n.d.; Padjrin, n.d.).

So that both fathers and mothers have the same burden and responsibility in providing parenting for children (Ahmed et al., 2020; Engkizar et al., 2021). It should also be known that the family is the place where children begin to know their life first, such as religious life, understanding of love, affection and helping each other (Entezami et al., 2022; Gonzalez et al., 2021).

Therefore, the parenting pattern of parents in instilling morality in children must be really adjusted to the level of growth and development of children (Safilios-rothschild, 1980; Suneel et al., 2022), because the parenting applied by parents will have a relationship in the formation of children. character, faith and piety in the child (Kaputra et al., n.d.; Purnama et al., 2022).

Providing parenting for children is the same as parents providing education in the family, and this has become a legal and formal legal provision. The regulation is stipulated in a government regulation in the Law on the National Education System Number 20 of 2003, Chapter 1 article 1 paragraph 13 which reads: "Informal education is the path of family and environmental education." The existence of this law reinforces that the main task of parents in the family apart from earning a living is to provide education for their children.

To support the above statement, it is more clearly stated that in the perspective of Islamic education, parents have roles and responsibilities in the family, including setting an example, providing halal and good food and drinks and developing potential in accordance with religious teachings so that noble character is formed, giving love. love and maintain peace and tranquility in the family (Dewi et al., 2015). In educating and shaping children's morals, of course, every parent has different ways, models and methods according to the conditions and situations as well as the background that parents have (Rahawarin et al., 2020; Subqi, 2016). The parenting pattern that the author refers to in this study is the parenting pattern applied by parents in instilling morality in children (Engkizar et al., 2021; Kasmar & Anwar, n.d.). In this study, the author will examine the parents of Gajah Beach with a livelihood as traders who are on the coast of Gajah Beach.

In the current era of globalization, parents have a variety of activities so they cannot always give attention and guidance to children in getting used to good morals (Kaputra et al., n.d.; Septiarini & Rahmawati, n.d.). Especially if both parents have busy schedules so that they can't always monitor their child's development and activities. Even though parents are busy working, they should still try to make time to always give attention and moral guidance to their children (Malik, n.d.; Murniyetti et al., 2016).

The urgency of the role of people in instilling morality is considered very important, especially in the modern era and the wide flow of globalization (Hidayat, n.d.; Kolb, 2023). In this day and age, children really need a foundation so that they can behave well and choose everything according to their needs, be it relationships, learning resources and all activities that will certainly greatly affect children's morals (Nche et al., 2019; Novita et al., 2019). Therefore, the child's personality will be influenced by the parenting accepted in his daily life, including the family environment. Because apart from environmental factors, the family is also one of the elements that play an important role in filling and coloring the growth and development of children both physically and psychologically. As stated by

(Kasmar & Anwar, n.d.) in his research which found that 64% of parents often hear their children say rudely, then 27% observe their children breaking the rules due to parental neglect and lack of parental attention to the growth and development of their children morally. morals).

In this case, Allah SWT, Allah SWT, gives an example of a good role model, as stated by Allah SWT in the quran surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ٢١

Meaning: Indeed, in the Messenger of Allah there is truly a good role model for you, (ie) for those who hope (the mercy of) Allah and (the coming of)) the Day of Judgment and who remembers Allah much.

This verse explains that in fact high norms and good examples exist in the prophet Muhammad SAW. So if you want high morals, you should imitate the Prophet and should act according to his instructions. Then what is meant by children in this study in accordance with Law Number 35 of 2014 concerning amendments to Law Number 23 of 2002 concerning Child Protection, Article 1 Paragraph 1 "what is meant by a child is someone who is not yet 18 (eighteen) years old. , including children who are in the womb". However, in this study the authors focused more on children aged 6-12 years.

The reason the author focuses on children aged 6-12 years who are still in elementary school is supported by the opinion of (Pers, n.d.) that early ages ranging from 6-12 years are a period of formation, so parents must be right sensitive so that the seeds embedded in children are really good, as provisions for children in the future.

LITERATURE REVIEW

As the author has stated in the background section of this article that the application of parenting by parents to children has a relationship in the formation of character, faith and piety in children (Ahmed et al., 2020; Saleh et al., 2021). In educating and shaping children's morals, of course, every parent has different ways, models and methods according to the conditions and situations and the background that parents have (Syafrianty et al., 2021).

Parents are the main educational figure in the family. The family environment is the main container for children to grow, develop, form positive values and habits (Larsen et al., 2015; Syafril et al., 2021). In educating children, parents not only carry out their duties like a king who always rules and demands to be obeyed, but parents must also be able to position themselves as true friends for their children, willing to be good listeners, be a place to complain and resolve children's problems (Masitah & Sitepu, 2021).

Furthermore, parents also become facilitators for children and have an obligation to nurture *(hadlanah),* which is to provide nurturing and care in the form of supervision of the child's physical and spiritual (Elvina et al., 2021; Kosim et al., 2022). Children have the right to get attention and love from their parents, then parents have an obligation to look after, educate and nurture their children (Beedasy et al., 2021).

The first form of upbringing of a child is the main task of parents since the child is born into the world, providing complete love and meeting the child's needs (physical and

spiritual) (Dong et al., 2022; Riany et al., 2019). Parents have an important role in educating children especially in Islamic Education, in carrying out their duties as primary educators (Roesli et al., 2018) mentions that there are 2 main duties of parents, namely educating through example of behavior and applying the education system from an early age. By giving an example of good behavior, the child will imitate good behavior, and vice versa.

Every parent certainly hopes that their children will become children with good manners, understanding manners and manners so that their existence can be accepted by the community or environment wherever they live (Bin-Tahir et al., 2019; Sofyan et al., 2021). This is inseparable from how parents can carry out their duties in directing and setting a good example for their children (Bensaid, 2021; Erhamwilda et al., 2022).

Research related to the issue of parenting and coastal children's morals has been widely studied by previous researchers such as (Kiptiah & Matnuh, 2018; Parhan & Sutedja, n.d.) but the researchers above only focus on the morals of coastal children and only discuss one type of parenting used by parents on the coast. Then most of the researched are parents who make a living from fishermen. Meanwhile, research that specifically discusses parenting patterns in instilling morality in children, especially parents with the eyes of looking for coastal traders has not been found. The fundamental difference between the issue of this research and previous research is that previous researchers discussed the character of coastal children, only focusing on discussing one type of parenting style and the dominant type of parenting being studied were parents with fishermen's livelihoods, while this study discussed various parenting styles applied by people. coastal traders in instilling morality in children (Banica et al., 2019).

Each parenting style adopted by parents certainly has advantages and disadvantages. It all depends on the culture, tradition and the existing community environment. Parenting patterns are certainly very influential on children's behavior, both at school, at home and in the community (Apriyani, n.d.; Dong et al., 2022). The attitude of parents in raising children has a more dominant tendency to certain attitudes and parenting patterns and without realizing it, children will see and accept parents' attitudes and show a reaction in habitual behavior so that it becomes a personality pattern.

Then, the personality will develop into character, parenting that is done by each parent will naturally shape a person's personality, so that there is a psychological development in the individual to form a personality with character. Because character is not genetic like personality, but character needs to be nurtured, built, instilled and developed consciously through a process that is not instant (Weber, 2017). In Islam, character is also called morals, individuals with good character are people who try to do the best things in front of Allah SWT.

Therefore, parents must get used to good morals towards their children as early as possible even in the womb. Because these habits will be imprinted directly in the hearts of children. So that the more good treatment they are accustomed to since childhood, the better their morals will be when they grow up (Kiessling, 2021; Purnama et al., 2022). The obligations of parents in fostering children's morals according to (Syafrianty et al., 2021) are (i) giving examples to children in good morals or being good role models (ii) providing opportunities for children to practice noble character under any circumstances (iii) giving

responsibilities according to with the development of the child (iv) supervising and directing the child in the association.

Parents have the obligation to instill morality in children, and it is very important for parents to give moral education to children in the family, as Allah says in the following verse:

$$\text{وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ١٩}$$

Meaning: …*and make your walking easy and soften your voice, and the worst sound is the sound of humar"* (Surah Luqman: 19).

The verse above shows and explains that the pressure of education in Islam is moral education, by training to always get used to good things, respecting both parents, behaving politely and politely both in daily behavior and in speaking (Saputra, n.d.).

METHODS

This research was carried out among coastal communities located along the elephant coast of Padang City, West Sumatra, Indonesia. To carry out this research the author uses a qualitative method with an ethnographic approach. According to (Altheide, 1987; Engkizar et al., 2022; Johnson et al., 2022; Linda J., 2012; Myers, 1999; Taylor, n.d.) ethnographic approach is appropriate if the research aims to identify and explore the cultural characteristics of individuals or groups of people. (Elvina et al., 2021; Engkizar et al., 2018; Samnani & Singh, 2013; Wijaya, 2018) said that the ethnographic approach provides an opportunity for researchers to continuously observe the object under study, both individuals and community groups, besides that researchers can also explore detailed, in-depth and comprehensive data. Referring to the opinion above, the ethnographic approach is very appropriate to use with the issues and objectives of this research.

Sources of data were taken to eight informants consisting of five female parents (mother), and three parents (male) through in-depth interviews selected using purposive sampling technique. Besides conducting interviews with informants, the author also made direct observations at the research location with a duration of six months. All the results of interviews and observations were then analyzed using the Miles and Huberman qualitative analysis technique with four analytical steps (data collection, data reduction, presentation and conclusion drawing.

RESULT AND DISCUSSION

Data obtained after interviewing informants in the data collection process stated that coastal parents Pantai Gajah applies three (3) forms of parenting in instilling morality in children. The three parenting patterns are in accordance with the forms of parenting described by Baumrind and Hurlock, namely authoritarian parenting, democratic parenting and permissive parenting. seen in Figure 1 as follows:
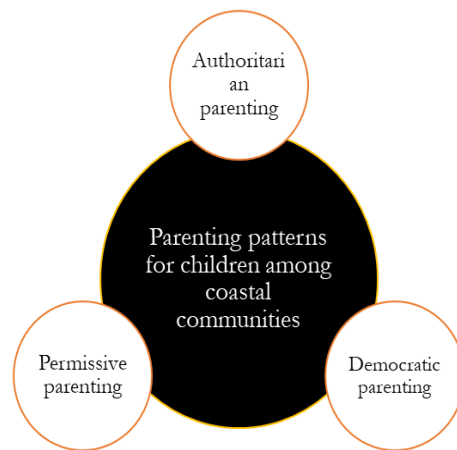
Fig 1. Parenting patterns of coastal communities

From the description above, it can be seen that in this study, Gajah Beach parents used three forms of parenting to instill morality in their children. The three parenting styles are/parenting, democratic/*authoritative* parenting and permissive/*indulgent parenting.* The three parenting patterns were used by informants unevenly.

First, (authoritarian parenting) four of the eight informants stated that they applied authoritarian parenting in raising children. This theme was stated by the informant as quoted from the interview below:

> …*emphasizing certain rules for children to follow at home. If the rules are violated then there will be sanctions given (informant 1), ... given punishment so that there is a deterrent effect (2), … Giving warnings to children, preferring to guard them by not letting them play outside, …giving them appreciation if they carry out orders, and giving punishments if they violate, so that children know the deterrent effect (5)*

Second*,* (democratic parenting) two of the eight informants stated that they used democratic parenting in raising their children. This theme was stated by the informant as excerpted from the interview below:

> *Giving him appreciation if he carries out orders, and giving punishment if he violates, so that children know the deterrent effect (informant 5), … not coerce and restrain the child, giving him the freedom to mix and mingle, but still supervised (6).*

Third, (permissive parenting) two of the eight informants stated that they used permissive parenting. This theme was stated by the informant as excerpts from the interview below:

> *Never force children to be like this and like that, just do it according to the ability and will of the child where because parents are also busy, sometimes not at home too, so to supervise children ask neighbors for help or brother (7), … because parents are busy too, sometimes not at home too, so to see them asking neighbors or relatives for help (8).*

Based on the results of interviews that have been conducted previously related to parenting patterns in instilling morality in children on the coast of Gajah Beach, in this study it can be seen that related to parenting, (Suteja, 2017) say that parenting is the attitude of parents in interact with their children. This attitude can be viewed from various aspects, including how parents give rules to children, how to give rewards and punishments, how

parents show authority and how parents pay attention and respond to children's wishes (Bailey & Isogai, 2022; Johnson et al., 2022).

However, the form of parenting will greatly affect the character (morals) of children (Adnan, n.d.; Dong et al., 2022). The care provided by parents to their children can be in the form of verbal or non-verbal attitudes or actions where this will affect the child's potential both intellectually, socially and religiously (Alighieri et al., 2021; Lim & Cho, 2022).

Every parent must have their own desires and principles in educating children so that children grow and develop according to what parents think (Erhamwilda et al., 2022; Hjorthen et al., 2021), as well as parents on the coast of Gajah Beach, they have different upbringing to instill morality in children. Where the parenting used is in accordance with the social conditions and religious educational background of the parents. Here the author describes the forms of parenting used by coastal parents of Gajah Beach in an effort to instill morality in children, especially parents who have children in elementary school (SD).

The placement of the use of parenting categories from the interviews in this study is in accordance with the characteristics of the parenting set by Baumrind in this study, it can be seen from eight eight parents who have been interviewed, four of them apply authoritarian parenting, two of them apply democratic parenting and two parents apply permissive parenting. Each parent also explained the reasons for implementing this parenting style.

From the results of this study, it can also be seen that the application of authoritarian parenting is considered capable by parents so that children avoid bad deeds. From the results of the interview, it was also stated that the bad influence that came to the coastal environment did not come entirely from the coastal community, but also from the influence of the immigrant community who visited or played in the coastal environment. Then the results of this study also illustrate that good morals / good behavior should be instilled in children from an early age, as one of the efforts of parents to be able to continue to accompany and supervise children, namely by instilling good behavior in children, regardless of various shortcomings and weaknesses. problems faced by parents.

CONCLUSION

Based on the data analysis described in the previous chapter, it was found that in this study there were three forms of parenting used by parents in instilling morality in children on the coast of Gajah Beach. The three parenting styles used are authoritarian parenting, democratic parenting and permissive parenting. In applying this parenting style, of course, every parent has their own reasons, for example in the results of interviews that have been conducted, four of the parents who choose authoritarian parenting are parents who have children aged eight years and under, because parents consider children aged eight years and under. still in dire need of more attention and monitoring. Meanwhile, democratic and authoritarian parenting is applied by parents who have children aged eight years and over.

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